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Traditional Villages Empowerment in Local Wisdom Preservation towards Cultural Tourism Development

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Abstract---*The complexity of local wisdom, way of life, and community beliefs have encouraged the growth and development of indigenous and cultural diversity which can later support tourism development. However, it can also be denied that the Tabanan community will present various natural phenomena with various kinds of things that can cause various conflicts with local wisdom in the community. The results of this study indicate that it is necessary to empower traditional villages by combining traditional village programs with innovative local government programs, by making innovations and creations, both in the fields of creativity, taste, and initiative, by involving the participation of the community so that people's love for culture grows. There have been changes in the social, cultural, and economic fields of society, lifestyles, and economic systems that continue to develop following the flow of globalization. Modernization causes changes in various fields of values, attitudes, and similarities to the realities faced by traditional villages, objects that were previously converted into something that has an exchange value, innovation and commercialization are carried out for tourism connoisseurs, social changes that always change society from one level to another other level, by innovating and creating.*

Keywords---*cultural tourism, local wisdom, social changes, tourism destination, traditional villages empowerment.*

Introduction

Bali is one of the regions in Indonesia that has a variety of local wisdom that still exists and is maintained to this day. The local wisdom is an ancestral heritage that is passed down from one generation to the next. This is done in addition to maintaining its customs and culture, it also aims to attract both domestic and foreign tourists to come to Bali. Preservation of local wisdom will certainly be something that cannot be negotiated and must be maintained and preserved. Recently, the preservation of local wisdom continues to be promoted not only by parents but also by the younger generation/teenagers. The younger generation has grown and developed a lot of Balinese art and culture to support tourism development, including the younger generation in Tabanan Regency. The complexity of local wisdom, outlook on life, and beliefs of the Balinese people have encouraged the growth and development of traditional and cultural diversity which in turn can support tourism development. This condition has raised concerns for some people that there will be a transformation of *adiluhung* (values in the noble culture of the Balinese people), including the local wisdom (Kartikawangi, 2017; Hamid et al., 2021).

Traditional villages through their traditional village councils (*bendesa adat*) have a major role in the functioning of traditional villages as a forum for the preservation of local wisdom and the manners of community life and at the same time as a forum for maintaining and preserving prevailing habits based on *awig-awig* (customary regulations or

laws that apply to the community) regulate the lives of citizens) as a binding guide. In other words, the traditional village can be called the center of Balinese culture and therefore the *bendesa adat* (traditional village chief) and his staff must be able to maintain and preserve it.

To realize the preservation of local wisdom, support from various parties is needed, in particular through the maximum empowerment of the traditional village chiefs and their staff and the participation of the Traditional Village Council which has duties and authorities in the field of practicing customs originating from Hinduism as well as local wisdom and functioning (Soekanto, 1986). provide advice, consideration, guidance, interpretation, and make decisions in the fields of custom, tradition, culture, socio-religious, customary law, and customary economics to the *krama* (community members) or the manners of the traditional village itself. From time to time, traditional villages will be faced with various phenomena of globalization with various implications that can allow various conflicts in society, such as the emergence of various violations of customs and all provisions regulated in *awig-awig*, so that it has an impact on the destruction of Balinese local wisdom, especially the community in Tabanan Regency (Sibarani et al., 2020). For this reason, an assessment is carried out on the need for village empowerment, forms of empowerment of traditional villages, and the implications of empowering traditional villages in preserving local wisdom for the development of cultural tourism in Tabanan Regency (Richards, 2018; Bachleitner & Zins, 1999).

Method

This study is designed to explore the empowerment of traditional villages in the preservation of local wisdom towards the development of cultural tourism in Tabanan Regency with a qualitative approach (Chen & Rahman, 2018). Qualitative research is a type of research that produces findings that cannot be achieved using statistical procedures or other means of quantification (measurement). Kirk & Miller (1986) in Moloeng (2016), stated that the term qualitative research was originally based on qualitative observations as opposed to quantitative observations. Quantitative observation involves measuring the level of a particular trait. To find something in observation, the observer must know what characterizes that thing. Furthermore, according to Taylor & Bogdan (2015) in (Meloeng, 2016), qualitative research methods are research procedures that produce descriptive data in the form of written or spoken words from people and observed behavior. data collection techniques consist of tests, interviews, observations, questionnaires, or questionnaires, surveys, and document analysis. The data collection in this study was carried out using observation techniques, interview techniques, and document study techniques. This research seeks to explore and collect data through several stages, namely: observation, in-depth interviews, and document studies.

Discussion

The need for traditional villages empowerment

Traditional villages through their traditional village councils have a major role in the functioning of traditional villages as a forum for the preservation of local wisdom and the manners of community life and at the same time as a forum for maintaining and preserving prevailing habits based on *awig-awig* (customary regulations or laws that apply to the community) regulate the lives of citizens) as a binding guide. The traditional village can be called the center of Balinese culture and therefore the traditional village chief and his staff must be able to maintain and preserve it (Monkman et al., 2007). This is where the role of a traditional village leader is needed in dealing with various problems related to the traditional life of community members, for example, he must be able to lead, direct and foster all community members so that they always behave in a good and right manner and are willing to participate actively in efforts to preserve and comply with all matters the rules contained in *awig-awig*. As for the various roles of traditional villages, which can be seen from the implementation of their duties in regulating and fostering the traditional life of community members, among others: in the fields of marriage, religion, joys and sorrows, inheritance, and others.

To realize the preservation of local wisdom, support from various parties is needed, in particular the maximum empowerment of the traditional village chiefs and their staff and the participation of the Traditional Village Council which has the duty and authority in the field of practicing customs originating from Hinduism and local wisdom and serves to provide advice, consideration, guidance, interpretation, and giving decisions in the fields of custom, tradition, culture, social religion, customary law and customary economics to the community members or the manners of the traditional village itself. From time to time, traditional villages will be faced with various phenomena of globalization with various implications that can allow various conflicts in society, such as the emergence of various violations of customs and all the provisions regulated in *awig-awig*, so that it has an impact on the destruction of Balinese local wisdom.

Traditional villages that have grown and developed over the centuries have original rights, traditional rights, and genuine autonomy rights in managing their households. As a customary law community unit based on the *Tri Hita Karana* philosophy which is rooted in the local wisdom of *Sad Kerthi*, inspired by Hindu religious teachings supported by local wisdom that lives and develops in the Balinese community, of course, it also has a very large role in filling and continuing community development, nation, and state so that it needs to be nurtured, protected, fostered, developed and empowered to realize a Balinese *Krama* life that is politically sovereign, economically independent and has a personality in culture. Customary law contains communal and traditional characteristics, customary law stems from the habits of the ancestors who deify customs and habits in the form of rituals, so that whatever happens is considered the will of the gods. Therefore, customary law still adheres to old traditions and the community still respects these habits through the implementation of traditional/cultural and religious rituals. According to adherents of modernism whose basic premise is efficient, effective, and economical, traditional and communal villages are considered less effective and less efficient in achieving the desired goals, therefore, traditional villages as traditional organizations/institutions need to be empowered so that not eroded by the values of modernism. Globalization has positive and negative impacts. As stated by [Tilaar \(1998\)](#), the positive impact will lead to the emergence of a mega-competition society, where everyone competes to do their best to achieve the best, to compete requires high quality. The era of globalization is the era of pursuing excellence and quality so that people become dynamic, active, and creative, on the other hand, globalization can also be a threat to the nation's culture. The low level of education and anomie attitude will be one of the causes of society being dragged into the flow of globalization.

The mandate of cultural heritage should be maintained with various conservation efforts and utilization for the benefit of the community. Cultural heritage as the human heritage of the past contains philosophical, ethical, and moral values that must be understood by generations of cultural heirs to be preserved, fostered, built, and developed for the benefit of human life as a whole. This view is in line with the paradigm of sustainable tourism which prioritizes the importance of maintaining and balancing the quality and natural and cultural resources as well as improving the welfare of local communities for present and future generations ([Bourdieu, 2010](#)).

The development of a cultured Bali is development in one paradigm, namely a high commitment to cultural integrity, environmental sustainability, and the uniqueness of Hinduism in Bali. [Geriya \(1992\)](#), said that the development of cultured Bali, in principle, has the following meanings: 1) development has a clear foundation of identity that is oriented towards culture; 2) development is a process of change that emphasizes the inner, moral, and meaning of humanity, as well as placing the position of humans as subjects by upholding the progress of civilization, culture, and unity, as well as the glory of human quality, dignity, and worth. As a dynamic process, development has dynamics following the conditions of continuity in changes; and 3) the results of this development in turn also serve to increase cultural development, in addition to improving the welfare of the community as a whole and comprehensively.

Forms of traditional villages empowerment in preserving local wisdom

Globalization as an integral part of the economic-political flow of investors will become a social human value system built on the commercialization process by commodifying everything. Commercialization is not a cultural process that contains human values and norms, but merely a value system for enjoying trade products. Commodification can occur because of thoughts to always be creative to pursue profit or the economy. Starting from the view of commodification theory, [Gilbert \(2008\)](#), said that commodification is a process of making objects as something that has an exchange value and is a form of false enlightenment of capitalism. Meanwhile, [Baudrilard \(2004\)](#), emphasizes that commodification is a process of fundamental change in the status of commodities and signs in the complex relationship between politics, economy, language, and ideology in post-industrial society. [Surbakti \(2008\)](#), views that commodification is to make something directly and intentionally with full awareness and calculation as a commodity. Based on this view, commodification will have an impact on the process of preserving local wisdom, the modernization process through very capitalistic development or defending the interests of investors can cause commodification.

Commodification is done by creating cultural artifacts that are not authentic, but specifically designed for tourist consumption and adapt to the needs of tourists. They are accepted by many tourists as a product of traditional culture. Many people argue that the commodification of traditional culture is the worst effect of globalization on culture, turning authentic cultural products into commercialized commodities for tourist consumption that are taken from products of original quality and have meaning. Although cultural commoditization cannot be avoided, it does not always mean bad because cultural commodification can be a solution to avoid the extinction of local culture, for

example, some arts and traditional dances have been innovated such as dance arja, wayang, okokan, tektekan and others have been modified so that they are still popular and worth selling. To avoid the extinction of local wisdom as a result of the rapid onslaught of globalization, traditional villages are empowered. The form of empowerment of traditional villages is to create innovation programs by involving all components of the community. Activities carried out by traditional villages with community involvement include *ngayah/gotong royong* on certain days (*odalan, suka duka*, and other ritual activities).

The entry of foreign cultures supported by advances in information technology also affects the color of regional culture. Indigenous peoples as supporters of culture are one of the determining factors for cultural sustainability, for that the role of traditional institutions in utilizing the strengths of this community is very important to minimize the use of foreign cultures that are not following the nation's personality because it can threaten the existence of local culture. The role means an in-depth concern about the differences or changes that a project will produce in people's lives. The role is awareness of the contribution that other parties can make to an activity. Humans as agents of change place themselves in a position of privilege over their lives. This statement according to [Stompka \(2014\)](#), is a human privilege because it can form and change systems and patterns of life to adapt to the thoughts they have on their environment, it is called that because humans are central in social and cultural change in society. Humans are an integral part of society, which is a creature that lives in groups and has limited organisms compared to other types of living things. The systems formed by humans who develop their minds form patterns of interaction between individuals and other individuals. This situation encourages the instinct of need with other creatures called "gregariousness", and therefore humans are called social creatures ([Anwar & Adang, 2013](#)).

Change is an essential thing in the dynamics of society and culture. It is undeniable that "change" is a phenomenon that has always colored the history of every society and its culture ([Pitana, 1994](#)). No society is static in an absolute sense, but every society always transforms function and time, so that no one society has the same portrait, if you look closely at different times, both traditional and modern societies, even though at varying rates of change. Balinese society and culture are no exception in this regard. Of the thousands of islands in the archipelago, Bali is one of the small islands. With a relatively small area, the island of Bali is in the spotlight of world tourist destinations which are always positioned especially with its natural beauty and a superior cultural arts system. The development of tourism, which is supported by advanced technological advances, has become a profitable medium for agents who make Bali a world tourist destination with the construction of its cultural system. However, despite the progress of tourism development that is happening today, many foreign cultural influences have entered Bali and have come to present themselves looking for a stage to perform and introduce their culture, this is an impact or consequence of tourism culture.

Traditional villages are indeed very potential villages in supporting tourism in Bali, including in Tabanan, because they have various potentials as tourism assets, as well as because the style of tourism in Bali is cultural tourism. Some of the potentials possessed by traditional villages in supporting tourism are: First, the structure of the settlement pattern in rural areas is based on the concepts: *tri hita karana, tri mandala, tri angga*, and *huluteben*, so that it displays its distinctive style in the life system of the people in Bali. The harmonious relationship between: *tata-agama* with *tata-pawongan* and *tata-palemahan* in the *tri hita karana* concept, gives a feeling of comfortable living in the countryside. Likewise, the division of *palemahan-desa, palemahan pura* and *palemahan human* into three namely *utama-mandala, madya-mandala* and *nistha-mandala* according to *tri mandala* is in harmony with the concept of *tri angga* in humans, namely: *utama-angga, madhya angga* and *kanistha-angga*. *Tri mandala* is a horizontal-vertical oriented concept. *Hulu-teben* is a very actual concept in people's lives in Bali, secondly, following the socio-religious character of the people in Bali, Hindu religious ceremonies are manifested in everyday life, especially in rural communities, thirdly, the traditional village in addition to exuding the values contained in the teachings of Hinduism, but is also a center for fostering and preserving Balinese culture, and fourthly, from the beginning, the atmosphere of community life in traditional villages has been *trepti/well-organized/tidy*. This is because something has been realized: *trepti ring tata-agama, trepti ring tata-pawongan, mwah trepti ring tata-palemahan*.

The existence of traditional villages is very important for people's lives in Indonesia because in the lives of indigenous peoples in Indonesia there are very important values both concerning the lives of individuals, society, and the state. Today, with the COVID-19 pandemic around the world and including in Indonesia and Bali, all people or countries do various things or steps to anticipate its spread, for that in Bali, especially in Tabanan, the existence of traditional villages is also needed in anticipating its spread. The existence of traditional villages can also be said as one of the institutions that can help the government synergize in its implementation and have a common understanding to handle and anticipate the spread of COVID-19, this is because indirectly with the occurrence of the COVID-19 pandemic, it is very influential on changes in life patterns in the community. community in all areas of

life, so to anticipate this very significant change, the participation of traditional villages must assist the government in anticipating its spread.

For the handling of the COVID-19 virus in Bali, the Bali Provincial Government is collaborating with traditional villages in Bali in anticipating its spread. This is as stated by Mr. I Wayan Koster as the Governor of Bali stating that the handling of the spread of COVID-19 in Bali cannot be separated from the participation of all traditional villages in Bali (CNN, 2020). In addition, handling the spread of the COVID-19 pandemic by involving the participation of traditional villages in Bali also received appreciation and praise from the President of the Republic of Indonesia Joko Widodo, and the Minister of Finance of the Republic of Indonesia Sri Mulyani Indrawati. (Bali Tribune, 2020). Joint Decree of the Governor of Bali and the Bali Province Traditional Village Council Number 472/1571/PPDA/DPMA, Number 05/SK/MDA-PROV.Bali/III/2020 concerning the Establishment of a Mutual Assistance Task Force for COVID-19 Prevention Based on Traditional Villages in Bali, then, Therefore, the role of traditional villages is very much needed in assisting every government policy, where the existence of traditional villages is very close to all areas of traditional community life in Indonesia, including in Bali. This is because there is a lot of local wisdom found in traditional villages that can be used to increase people's confidence in living daily life, and the existence of the traditional village itself has existed since the time of their ancestors. The obedience of the Indonesian people to their traditional villages is an important asset in anticipating the spread of COVID-19 in Indonesia as a form of synergy between government policies and existing policies in traditional villages in anticipating the spread of COVID-19. In addition, the people in their respective traditional villages of course better understand the ins and outs of their territory in protecting their territory, as local community it can be used as a forum for information, outreach, and education, the aim of which is to make people understand health protocols and the dangers of COVID-19. Traditional villages can also be used as a place to accommodate the aspirations of the community in dealing with the COVID-19 outbreak and traditional villages can also be a forum for connecting people's aspirations to the government in dealing with the obstacles faced by the community in dealing with the spread of COVID-19 or the quarantine period and even during the Lockdown period. Large-Scale Social Restrictions (PSBB) and the new normal set by the government to the public.

Empowering traditional villages implications in preserving local wisdom

Tourism development can be used as a means to create awareness of national identity and togetherness in diversity. Tourism development is developed with an approach to economic growth and equity for people's welfare and development-oriented to regional development, community-based and empowering the community which includes various aspects, such as human resources, marketing, destinations, science and technology, cross-sectoral linkages, cooperation between countries, empowerment of small businesses, and responsibility in the utilization of natural resources and local culture. In this regard, the Government of the Republic of Indonesia issued Law of the Republic of Indonesia Number 10 of 2009 concerning Tourism

If we take a closer look at the provisions of Article 18B paragraph (2) of the 1945 Constitution, we use the term Customary Law Community Units. Recognition and protection carried out by the State against Indigenous Law Communities can be realized if there is a legal basis in the form of statutory regulations, namely the Law on Indigenous Law Communities. Furthermore, Law Number 6 of 2014 concerning Villages has explicitly stipulated that traditional villages are regulated in special provisions in chapter XIII Articles 103 to Article 110, which in essence regulates the authority of traditional villages based on the original rights owned by traditional villages. Before reviewing what is regulated in the article above, we look at what is stipulated in Article 96 of Law Number 6 of 2014 which states, the Government, Provincial Government, and Regency/City Regional Governments carry out structuring of customary law community units and set become a traditional village. If we read and observe the provisions of Chapter XIII of the Village Law, this Village Law fortifies traditional villages in Bali because Traditional Villages will become very strong and very difficult for the government/local government to intervene. The fort referred to here is the establishment of the Customary Village Regulation / Awig-Awig which is of course the legal politics of the customary village.

Lauer: mentions that social change refers to changes in social phenomena at various levels of human life, from the individual level to the world level (Wulansari, 2009). The occurrence of such conditions certainly cannot be separated from the development of society which is partly caused by development efforts in various fields of life. This can happen because of the increase in the level of education of the Indonesian people in general and the people in the regions in particular, which results in the ability of the community to create new works in various fields, (Bachtar, 1981).

To the community's ability to create new works related to art and culture which are summarized in local wisdom, including the Tabanan community, in the development of increasingly advanced society today local wisdom is very supportive and can become an icon in order to attract tourists to visit Tabanan either domestic and foreign tourists. Local wisdom is meant in the form of natural beauty as well as art and culture which is the result of the work of the Tabanan people who are already worldwide.

In the development of society through social changes that are so rapid and increasingly advanced today, the empowerment of traditional villages in the preservation of local wisdom, especially in the fields of art and culture, continues to collaborate and be modified with contemporary culture, so that in the process of transforming local wisdom it cannot be avoided (Cronjé & du Plessis, 2020). This cannot be separated from the existence of social facts in people's lives that are so dynamic in their development so that every society will experience the social changes in question caused by the creativity and lifestyle of the people who continue to develop through their innovations, which of course will be an attraction for tourists to visit Tabanan. Regarding the innovation process, Lauer (1989), asserts that: innovation is often spearheaded by people who have a vision of renewal or people who have high achievement motives. Not only that, but the occurrence of socio-cultural changes can also occur because of social contact between people with one another, giving rise to cultural diffusion.

Theoretical findings in this study are modernization is a problem that must be faced by the community concerned, because the process covers very broad fields (Soekanto, 1990:384). Modernization causes changes in various fields of values, attitudes, and personality, including institutions. Most of these cases are gathered in the concept of "modern man", (Lauer, 1993). Modern humans are people who like to find things on their own, need for achievement, and like to look for something different from others (Lerner, 1968). Second, the commodification theory, Haliim (2018), says commodification is a process of making something that was previously not a commodity into a commodity. Commodification in this context implies a process that turns local wisdom values that were previously not commodity goods into commodity goods. In the development of an increasingly capitalist world today, commodification has spread to various aspects of human life. Third, the theory of social change, basically humans always innovate and create, both in the fields of creativity, taste, and intention to support their survival, is intended to be able to support the survival of the wider community. Based on this idea, it clearly shows that the social system moves dynamically based on the elementary principles of humans who always innovate and create for their survival.

Conclusion

The need for empowerment of Traditional Villages in the preservation of local wisdom towards the development of cultural tourism, is closely related to the tasks of Traditional Villages which are not limited to only socio-economic tasks, but also sociocultural and religious tasks. Traditional Villages must maintain and maintain the balance of the Balinese cosmic nature, sakala and niskala, the balance of the relationship between humans and Hyang Widhi Wasa/God Almighty, humans and nature as a container of life, and humans and each other. Considering that Bali is a tourism destination for both the archipelago and the world, which comes from local Balinese wisdom, it is necessary to empower Traditional Villages to explore and revive cultural values which are inherited from their ancestors (Islam et al., 2018; Enright & Newton, 2004). Traditional Villages have the task of realizing the Traditional Village Kasukertan which includes peace, prosperity, happiness, and peace of Sakala and Niskala. The form of empowerment of Traditional Villages is by combining the Traditional Village program with programs that are initiatives from local governments that are promoting local wisdom in the context of tourism development and will become actors in making a program that is to strengthen customs and cultural values to the community. public. The implications of empowering Traditional Villages in preserving local wisdom for the development of cultural tourism, namely: First, local wisdom will continue and be maintained because it is the main supporter of Bali tourism development, Second, nature and the environment on the island of Bali will remain sustainable by making various policies/ rules to maintain it, Third, people's income will increase, Fourth, the attitude/concept of "menyama braya" Balinese people are the practice of Hindu religious teachings "tat twam asi", which means "you are me and I am you", live in harmony and mutually respecting a person's human rights which are now being touted as an effort to uphold human rights (HAM) around the world. The teaching of "tat twam asi" for the Balinese has a very high meaning in establishing harmonious life with others and the universe, including in establishing national unity and integrity.

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